THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC

A PILGRIM'S PRAYER.

Lord, make me gentle. Since the ways
Of earth are filled with needless strife,
Let me be gentle all the days
Of this my life!

Let me go softly, so my feet,
Noiseless, their mission may fulfil—
A tranquil farer in the street
And on the hill.

Let me speak low, that they who hear
May listen, glad of tender tone,
And they who answer, drawing near,
May calm their own.

Lord, though a tumult of distress
And noise and clamoring be rife,
Let me move down with gentleness
My path of life!

—Nancy Byrd Turner.

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THE UNIVERSITY AND THE CHURCH.

In a recent discussion, in an assembly of members of the "Christian" Church, of the question of the removal of the Berkeley Bible Seminary to Southern California, one of the ministers remarked: "A tropical plant cannot flourish alongside an iceberg." Hereby the speaker called the theological seminary of his church a tropical plant and the University of California an iceberg. His words were not well-chosen, neither for the seminary nor for the university. We should be as sorry to think of the one as a tropical plant as of the other as an iceberg. The University of California is a great educational institution. It is one in which every citizen of California with good reason may have pride. There is nothing frigid or freezing about it. And only the highest ideals are held up there.

The remark which we have quoted, one so puerile that we feel almost ashamed to give it repetition, doubtless made no impression on the assembly in which it was uttered. We pass it to quote a few words from the address to the students by the president of the university at the opening last month—words which we happen to know did impress not a few very deeply. At that time President Wheeler said:

"Dedicate your lives to something that is high. It is not worth while living for low ends. The moment you begin to compromise, your life inclines to a fall. If governed by high ideals you are likely to rise. If satisfied with the world as you find it, your life goes down, and you will miss true success. All nobility must consist in service."

And as to religion and the church, President Wheeler said: "I think it highly desirable that students should practice attendance upon church. A man who attends church feels himself a member of the community and has respect for himself. The man who is not a religious man is only half a man. Religion means background for the life. Being religious and having faith in God is an essential part of normal living. The man who is not religious is sick, diseased, incompetent, incomplete, on the way to degeneracy. The religious life is the only healthy life."

There is no good reason for any one fearing the influence of the University of California in matters religious. The time has passed when young men and young women could be kept in narrow bounds and their minds free from current world thought. Some time or other they are certain to get all there is going, and it will come as a shock to many a mind to learn that they often have been kept in ignorance of the trend of the best thought of the age.

Professor F. G. Peabody of Harvard in an article on "The Religion of a College Student," writes of what he calls that "significant body of youth who are in deadly earnest with their thought, and who find it an essential of their intellectual peace to attain some sense of unity in their conception of the world: "For this type of college youth, the most conscientious, most thoughtful, most precious, the blame for inconsistency between the new learning and the inherited faith lies for the most part not with the college, but with the Church. There was once a time when these young minds could be secluded by solicitous parents and anxious pastors from most of the signs of change in modern thought. They could be prohibited from approaching great tracts of literature; they could be hidden in the cloistered life of a strictly guarded college; their learning could be ensured to be in safe conformity with a predetermined creed. There is now no corner of the intellectual world where this seclusion is possible. Out of the most unexpected sources—a novel, a poem, a newspaper—issues the contagion of modern thought; and, in an instant, the life that has been shut in and has seemed secure, is hopelessly affected."

As to how the young man, touched with the modern spirit, comes to regard the faith which he is thus forced to reject, Professor Peabody says: "Sometimes he regards it wtih a sense of pathos, as an early love soon lost; sometimes with deep indignation, as the source of skepticism and denial."

It is the opinion of this great educator that for one educated youth who is alienated from religion by the persuasions of science, philosophy or art, ten are thus affected by the irrational or impractical teaching of religion. He declares: "It is not an inherent issue between learning and faith which forces them out of the Church in which they were born; it is an unscientific and reactionary theory of faith."

And the concluding judgment is: "It is not the college which must renew its conformity to the Church; it is the Church which must open its eyes to the marvelous expansion of intellectual horizon which lies before the mind of every college student today."

There are about 4,000 Hindus in the states of California, Nevada, Oregon, and Washington. A colporteur of the American Bible Society says that he is received with great joy by these people when they learn that he can speak their language. On one trip in the foothills, passing along the highway to visit a Hindu camp, he saw a Hindu some distance away working in the field. He called to him in Hindustani. The Hindu, greatly amazed to be spoken to in his own language, came running with his hoe to the side of the road, and when he was again spoken to in Hindustani, with great joy responded. While standing there he was called to by his employer and told to come back, but with his face all aglow with happy enthusiasm, he shouted back to his employer, "I can't work now; my brother has come, my brother has come!"

A man's god is that which has his whole soul and worship.—F. W. Robertson.

PACIFIC COAST NOTES.

A Mormon church building at Santa Ana, California, has been turned into a Spanish Methodist church; not by the Mormons, however. Abandoning their work there, the building has been purchased by the Methodists for $2,000.

An American Bible Society representative, working in Nevada, tells of a prominent physician, a member of the Roman Catholic Church, purchasing a Bible of him, with the remark, "I want to study it."

What is called "A Christian Home for Men" has been established at Spokane, Washington. The Spokesman-Review says: "Last winter over 2000 men drifted into Spokane from all parts of the Inland Empire. They wanted work and had no means of obtaining food or shelter. There seems little reason to hope that next winter the number of such unfortunates will prove materially smaller. It is incumbent on the big-hearted people of this city to do all they can to cope with this problem more satisfactorily than the city did last winter and to stand by such organizations as appear ready to help solve the problem. Such an organization is the Christian home for men. It started work on Dec. 13, 1911, at the former home for the friendless on North Washington street. It is backed since June 3, 1912, by such responsible parties as the Chamber of Commerce, the Ministerial Association, and the Associated Charities. The home treats every applicant for aid as worthy until he proves himself unworthy. But it makes him earn the assistance he receives, and thus prevents pauperization and loss of self-respect and the power of self-support. It received 1791 applicants between Dec. 13, 1911, and March 11, 1912, and made it possible for these men to live and to live honestly. It rendered services of the greatest worth to its beneficiaries and to the social conditions of this community. It is expanding in its preparations for the coming winter."

October the fourteenth marks the 25th anniversary of the incorporation of Pomona College. It will be celebrated on Sunday and Monday, October 13th and 14th. There will be at that time a home-gathering of the alumni and friends of the college, a review of the history of the past and a renewal of ideals for the future. Sunday at 10 a. m. the Rev. Herbert A. Jump of Oakland will speak on "The Christian Crusade for Education." At 4:30, "The Hour of Prayer," the Rev. A. P. Davis of Pomona will speak on "The College and the Local Church;" and the Rev. Dr. Loba of Ontario on "The College and the Wider Church." At 7:30 the "Higher Motives of College Building" will be presented by Right Rev. Joseph H. Johnson of Los Angeles. On Monday at 10 a. m. Professor Brackett's topic will be "The Beginnings;" Prof. C. B. Sumner's, "The Leaders in Service;" Prof. Colcord's, "The Expanding College." At 2 p. m. under "The College of Today," the Rev. Chester Ferris of Corona will speak on "The Spiritual Obligation of the College;" Dean Barrows of University of California on "The Educational Idealism of a College;" Rev. Dr. Kingman on "The Challenge of Physical Need;" President Blaisdell on "The Constituency and Appeal of the College." Then will follow an open Parliament on Methods and Means. At 7:30 on Monday, the theme or motto being "With Forward Face," the Rev. T. T. Griffin of Fresno will speak for the Alumni; Dean Norton for the Faculty; George W. Marston of San Diego for the Trustees; Dr. D. F. Fox of Pasadena for the Constituency. All hail, Pomona College! An institution in which every Californian who knows its high standards, and who prizes those things which make for the best living, takes pride!

The California Prison Commission, of which Mr. Charles Montgomery is president, opened an annex to its building at 110 Silver street, San Francisco, last week. The Commission maintains a temporary home for discharged prisoners, known as Golden Rule Hotel, where men can remain until employment is found for them. In the October issue of "Prison Echoes" it is said: "We do not believe in congregating ex-prisoners, or keeping them in idleness, except in cases of sickness, disability or old age. With our new Free Employment Bureau, we hope in future to have positions waiting for men as soon as released, using the building more as a 'clearing house' and employment office. The few who were put out of 110 Silver Street, or who failed to get admittance, were only the degenerates—drug fiends, drunkards, plotters of crime—a few with loathsome, contagious diseases. We cannot mix this class with the men we handle—men who are fighting hard to make good and desire to lead clean, straight lives. We claim to know enough about criminology to know that there are two classes of prisoners and ex-prisoners. Twenty per cent of them never intend to reform and cannot be believed, and it is this class that find their way back to prison and become 'knockers.' It is this twenty per cent of incorrigibles who usually 'work' the churches and new beginners in reform work, because experienced workers are in possession of their records and are not so easily fooled by them. Our Home is not a 'Bummer's Retreat,' or a 'Booze Fghters' Paradise.' Part of our confession of faith is: 'If any would not work, neither should he eat.' (II Thess. 3:10.) Our work is the result of many years' experience. We have no fad or pet theories, and we are not sentimentalists." Mr. Montgomery has given himself for forty-five years to this work, along with considerable money, and it is not surprising that he is greatly beloved by all classes of people. Recently in recognition of his work Roman Catholic churches presented him a gold medal. It is significant that he has been robbed several times by the very men he has helped. But he goes on helping, nevertheless. One to whom he held out a helping hand wrote him recently: "I have a fine position here. I am working for a gentleman who is superintendent of a factory here. I have a horse and a Shetland pony and small garden to look after, and take the Boss to the factory every morning and bring him home for lunch and back to the factory again and home again in the evening. So you see the kind of a job I have got. I am treated just like one of the family, eating at the same table with them and have a fine large room and good bed. Sometimes I am in the house alone where there is over a thousand dollars worth of jewelry and silverware at my command, but there is no more crooked work for me, as I have learned a lesson. There are other temptations here but they do not bother me."

Writing concerning the celebration last month of the birthday of Queen Liliuokalani, the last reigning monarch of the Hawaiian Islands, Isabel C. Barrows says: "A prominent gentleman said to me, as he pointed his thumb over his shoulder in the direction of the room where the queen was enthroned, 'It is rather hard to believe that that old lady wanted to behead me!' 'Literally or metaphorically?' I asked in my ignorance. 'Oh, literally, I assure you!

When President Cleveland was in favor of restoring her rights and privileges, she demanded, as one absolute concession, that she should behead at least five or six of the men who had robbed her of her royal prerogatives in establishing a new government in the Hawaiian Islands. This was too much for President Cleveland, who could hardly consider with equanimity the beheading of President Dole and his fellow-leaders in reform.' " Concerning the celebration the writer says: "Beneath the spreading arms of trees laden with scarlet and golden flowers, trees so beautiful that every traveler from lands of frost and snow must crack the tenth commandment every time he raises his eyes to their glory, the Hawaiian band discoursed sweet music, including the pleasantly weird native airs, some of which, long years ago, were composed by the queen herself. Within, countless roses, fairly smothered with the daintiest maiden-hair ferns, were the prevailing flower, though there were so many others of innumerable kinds that it seemed as if it were simply a floral bower, the central figure of which was the dark-skinned, handsome woman, whose erect figure, draped in satins and laces sat upon a throne-like chair before which we all passed in single file, bowing respectfully, to which she responded with gentleness and dignity. Above her head were the famous old feather-clad symbols of royalty, brought out from their hidden recesses only on such gala occasions. To the unregenerate they seemed like glorified feather dusters, held by the motionless brown arms of her devoted attendants. As the throng passed before this last representative of a fallen monarchy, not only native Hawaiians in their odd dress and countless necklaces of flowers, but people of other races as well, men and women of position and dignity, like the governor of the Territory of Hawaii and his wife, the members of the territorial government, lawyers, bankers, men of business, it was easy to see that the people are trying to make the declining years of the ex-Queen as agreeable as may be, if respectful attention can secure it."

CHRONICLE AND COMMENT.

There are only six Roman Catholic churches among the five hundred thousand Italians in New York City.

The superintendent of Congregational home missions in Rhode Island says that only one-half of the churches contribute adequately to home missions.

One-fifteenth of the entire Jewish population of the world is in New York City. Ninety per cent of the Jews in that city no longer attend synagogue services.

Sixty-three per cent of the population of New Mexico is connected with the churches, largely Roman Catholic. The religion of the Mexicans is of a mediaeval type, of which the Penitentes, a society of flagellantes, is characteristic.

The superintendent of Congregational home missions in Arizona and New Mexico tells of a Congregational church of forty members of which none had been Congregationalists before; a little church in a rural community, the most of whose members had been brought up as "hard-shelled Baptists"; a Sunday-school in which there was only one child that was not either a Mormon, a Catholic or a Jew.

The superintendent of Congregational home missions in Wisconsin finds that local federation is much better than sectarian division, but that actual consolidation is what is needed where there are more churches than the interests of the Kingdom require. He gives an example: "Rosendale is a beautiful country town in Fond du Lac county. The sensible Christian farmers of the Methodist Episcopal and Congregational churches of the town, each church self-supporting, have set the example by their own initiation, of coming together as one church. Thus they release one minister and save much useless outlay of money and strength, while gaining greatly increased efficiency and enthusiasm along with the economy. In this particular case a fair committee chosen by the joint request of the two churches to arbitrate the question, decided that the combination should be the Congregational church. The committee wisely advised that when another similar question arose between the two denominations the benefit of any doubt should be given to the Methodist Episcopal denomination. The Federation movement resulting in local organic unions, not independent 'Unions' but unions within the denominational families, is not a sectarian propaganda but a genuine effort to put common sense Christian principles into practical operation in the real interests of the Kingdom and of the localities concerned. In furtherance of this aim fraternal conferences of representatives of the eleven denominations affiliated in the State Federation have been held at different times, and such a general gathering of all State officials is called for the near future."

THE PACIFIC COAST AND THE CHURCH BUILDING SOCIETY.

The Congregational Church Building Society aided as follows in the year 1911 in church building in California:

Bay Point	$ 1,000.00
Etna, 1st	400.00
Fowler, Armenian	300.00
La Jolla, Union	300.00
Los Angeles, Pilgrim	1,500.00
Oakland, Market St.	9,000.00
Porterville, First	10,000.00
San Luis Obispo, First	500.00
Sanger, Salem	300.00
San Francisco, Mission	11,000.00
Total	$34,300.00

For Washington aid was as follows:

Blaine	$ 1,000.00
Beach, German	630.00
Bellevue, 1st	500.00
Carrollton, 1st	400.00
Cusick, Pilgrim	450.00
Glenora	500.00
Ione, 1st	1,900.00
Orchard Prairie	600.00
Seattle, Oak Lake	430.00
Spokane, Corbin Park	2,500.00
Vancouver, 1st	10,000.00
Washougal, Bethel	500.00
Total	$19,410.00

In Oregon aid was given in the building of one church, that of the Sunnyside in Portland, $10,000.

In California loans were made for parsonages as follows:

Escondido	$ 725.00
Pasadena, North	1,000.00
Sanger, Salem	200.00

Washington had parsonage loans as follows:

Ione, 1st	$ 250.00
Lowell	700.00
Pasco, 1st	750.00
Puyallup, Plymouth	1,000.00
South Bend	400.00
Sunnyside	900
Total	$4,000.00

In California 153 churches contributed to the Society in 1911 $7,789.91.

In Washington 90 churches contributed $1,576.46.

In Oregon 36 churches contributed $636.73.

In Idaho 19 churches contributed $254.97.

In Arizona six churches contributed $65.

In California $4,270 were paid direct to churches, and mortgages were given therefor to the Society. In Oregon $1,000 were paid in this way.

Since 1853 aid has been given to 231 churches in California to the amount of $280,239.39, for church buildings.

In Washington 180 churches have been aided to the amount of $183,093.

In Oregon the amount has been $79,675.30, to 72 churches.

In Idaho $31,625.87 to 30 churches.

In Arizona $12,950 to 10 churches.

The aid for parsonages in California has been $31,897 to 61 churches.

In Washington the amount given for parsonages is $39,750, to 79 churches.

In Oregon to 18 churches the total is $8,550.

In Idaho to 10 churches, the parsonage aid totals $4,350.

In Arizona aid has been given in the building of three parsonages, $3,600.

"TO SERVE THE PRESENT AGE."

W. N. Burr.

As our train moved out eastward from the depot in Los Angeles I looked about to see who were to be my car companions during the two days that some of us were to be shut up together in that Pullman. Every section was occupied, even every "upper" had been sold.

My section companion who was to occupy the berth above me at night, was a kindly-faced gentleman of rather more than middle age, who, like myself, had evidently walked much in the ways of Reticence. He was polite and pleasant-voiced, but I found at once that I would not be called upon to exert myself much in conversation with him.

Los Angeles had scarce been left behind when my seat-mate opened his "grip," and taking therefrom a copy of Mrs. Eddy's "Science and Health" proceeded to bury himself in it. And he remained thus "buried" most of that afternoon and until we reached Salt Lake City the next day; except when refreshing himself in the diner, and at night while asleep in the "upper" of our section. He did stop reading once that afternoon, long enough to look out the window and whistle softly "I love to tell the story."

I did not read either book or paper. It was not for that purpose that I was taking the trip. I was out to keep my eyes free for anything that might come along that would be available for my notebook. So I looked at my seat-mate reading Mrs. Eddy's "Science and Health," and then turned my eyes toward the lady across the aisle who was reading Elinor Glyn's "The Reason Why;" then I "reflected" a few moments, and then I wrote a page or two in the notebook.

Mrs. Eddy and Elinor Glyn! and a man with a note-book looking on!

Now it happens that the man with the notebook is one whose meat and drink it is to "serve the present age" through the church, not so much for the sake of the present age or the church, as to render loyal service to a Master who has won his heart. He loves the present age and the church because his Master loves them. He will add his mite of helpfulness to the present age through the church because that would seem to be the way by which he can best honor his Master. But he cannot find it in his heart to say, "For me to live is the present age, or, For me to live is the church." He feels himself caught by a fairer and finer vision than that, and in the joy of that vision he tries to serve the present age through the church.

So he has tried to cultivate the habit of alertness to helpful suggestion, as his life moves along; and he often finds it among people with whose "views" or general life-habits he is not in full accord.

As the train rumbled along he found his reflections running something like this: Here is a man who sits facing me who, apparently, stands out as a **positive** member of society. He is interested in **something**, and he brings it out on the surface of his life where others see it as a leading interest in his life, though thus far since he entered this car he has spoken scarce a dozen words, and those words just pleasant commonplaces. Possibly the same may be said of the woman across the aisle who is reading Elinor Glyn. And here I sit apparently a **negative** body. Nothing positive about me that any one of my car-mates can discover. It is true I have scribbled a few items on the pages of my notebook, but one looking on could never tell whether I were writing a Shakespearian sonnet or an order for a barrel of whiskey; a contract for date-palms from the Sahara region, or the words for a new rag-time song. I know that I am a man of positive convictions; that the fires of a great interest—I believe the greatest interest the world has ever known—burn hot within me. Now am I, or am I not, false to my passion to serve the present age through the church for the sake of my master, by sitting here with no apparent interest in anything? Ought I to get out my Bible or a religious paper and sit here and read all the time, and thus make myself stand for **something** with these people, and that something the deepest interest of my life?

Now the devotion of the followers of Mrs. Eddy to the interests of their "movement" may be a misapplied devotion, but if it shall spur some of the rest of us to a devotion not misapplied it will at least prove itself a movement with something of a mission. Christian Science literature is much in evidence in the hands of its devotees on trains, boats, street-cars and wherever "many men of many minds" mingle. It is being displayed at news-stands, and the "good reading" receptacles at the railroad depots are sure to be well provided with Christian Science "Monitors" and "Sentinels," and not so sure of ever furnishing the man who waits for his train with literature of any other sort. The automobiles that crowd the pavement in front of the Christian Science meeting-places on Sunday and on Wednesday night are silent but effective advertisements of the movement. And the eagerness with which the Christian Science stranger in town seeks the meeting of his cult—either the Sunday gathering or the Wednesday night testimony meeting—is a matter of remark because it is "different" from the usual habit of church peo-

ple. Who ever heard of Christian Science people staying at home from any of their Sunday or midweek services to entertain Sunday visitors or Wednesday night callers? Whoever thinks of going to a Christian Science home as "Sunday company" until after service; or of calling on Wednesday evening until after the testimony meeting?

"I can't understand it—the way that movement grows," said a perplexed lady to me not long ago; and I replied: "Bless you, it seems to me easy enough to understand. Those people believe in it."

"Well, but don't we believe in the truth as it is held by our evangelical churches?" she asked.

"Do we?" I answered, not so much in a spirit of criticism as to lead her to see some things that I knew she had been overlooking. "Remember, I have not said we do not; but keep my 'do we?' in mind for a month; study the problem by carefully noting such proofs as you may be able to gather that the Christian Scientists believe in their 'movement,' as we call it; and also proofs to indicate that the bulk of the people in our evangelical churches believe in **our** 'movement,' and at the end of the month come to me and let's have another talk about it."

The month has not yet expired; but in a meeting of evangelical ministers the other day one of them said: "The church was founded on sacrifice, and it must grow strong on sacrifice, and the spirit of sacrifice is weak among the people of our churches today." And I said to myself: "If that is true can we say that we believe in **our** movement, so long as we seem to be making of it a convenience instead of a passion?"

There are a great many things to be considered when we are inclined to compare our "results" with those of Christian Science. For example: the multitude of autos standing in front the meeting-places of the Scientists on Wednesday night and the comparatively small number of autos in front of our church buildings at the time of the midweek meeting might indicate to a passerby that more people go to the Christian Science meetings than go to the church meetings. But count the number of Christian Science meetings and the number of evangelical church meetings being held in a given city on a given Wednesday night, and the aggregate number of attendants in each case will be in favor of the evangelicals. But in proportion to the membership in each case, what shall we say? Suppose that faithfulness in attendance, and devotion to the interests of our work, and everyday study of the teachings of our Master, were proportionately practiced by us—what would be the result to the evangelical churches and the Kingdom interests for which they stand? If Christian Science grows amazingly is it not because its adherents gladly pay the price of such growth?

I thought at the time, and I still think, that I could serve the present age through the church better by spending my time in that Pullman thinking out some things than by almost constant reading of my Bible in the midst of that car-full of travelers. I may be mistaken in that. Possibly the silent influence of my Bible reading might have led somebody there to feed on the Master's Kingdom teachings, who, going out into the world might have wrought a greater work for the Kingdom than I shall do in all my life. But I am not worrying over all sorts of possibilities of which one can dream. I was doing some **Kingdom** thinking while the train rolled along—not thinking that centered wholly on my personal pocket-book or pleasure or preference—and perhaps it will work out in the end a far more exceeding and eternal weight of glory than if I had at that time publicly exhibited my love for the teachings of my Master, which is deep and strong.

But of this I am sure: We can learn some lessons that we need to be learning from the Christian Scientists. And possibly if time that is sometimes spent denouncing them were given to the faithful feeding of our own spiritual life at the tables spread by our Lord and Master Jesus Christ, we should be gathering such strength, such vision, such a sense of things that cannot be shaken, that multitudes of the avowed followers of Mrs. Eddy would be drawn to the finer, saner life which lies at the heart of evangelical Christianity.

La Canada, California.

A FAIR DEMAND ON THE LAWYER.

Roy H. Campbell.

If you are accustomed to let your opinions be veered about by every wind of popular feeling you have become convinced that the profession of the lawyer is held more or less in disrepute. There seems to be in the air a superficial attitude of distrust toward those who follow the practice of law. We hear with the accent of scorn of the lawyer's share in a given litigation. The barrister in the English novel of a century ago was often a pliable creature rubbing his hands together with unholy joy over a contemplated fee. The funny sections of the Sunday paper sometimes reproduce this attitude to-day, and Mr. Dooley finds it hard for his brogue to distinguish between the "lawyer" and the "liar." The "legal mind," as over against the mind of the plain man, has had to bear its share of criticism, and the attorney pleading before the jury is supposed to be equipped with "ways that are dark and tricks that are vain" to rival the heathen Chinee.

I need not tell you however how superficial this estimate is. The lawyer himself will be the first to admit that sophistry has claimed too large a place for itself in his profession and rogues and rascals have sometimes clothed themselves with a seeming worth by being admitted to the bar.

The sober facts of history however face us in the opposite direction when we attempt to estimate the attitude of the American people toward the lawyer. Out of all the multitude of men from whom we have had the choice we have selected twenty-six and vested them with the honor and power of the presidency. Of these men so trusted one was a planter, three were from the army, two were politicians, one a publicist, and nineteen were lawyers. For one hundred and twenty years this nation has chosen to stand upon its own feet and say who shall hold the scepter of authority. During eighty-four years of that time it has placed that scepter into the hands of those who have gained their wisdom and experience from the practice of law. We have had three great documents which have come to hold a place of high esteem in the regard of the common people, the Declaration of Independence, the Constitution of the United States, and the Emancipation Proclamation. The two which have remained unchanged and still hold their primal luster were thought out, shaped into words and put on paper by the mind and hand of a lawyer. Since the establishment of our national life we have fought four wars.

During every battle that was fought the voice which could raise men from the ranks to the office of highest command, the order which could move soldiers from one section of the country to another was the voice and the order of a lawyer. Of the three branches of our government, the executive, the legislative, and the judicial, the first has been shaped by the lawyer in the ratio of nineteen to seven, the second has had the form and often the substance of its acts determined by the lawyer, and the third has frankly called upon no other for service than the one who has been trained by long and arduous years in the practice of that profession. There, too, the very summit of honor has been reserved for those who serve through the practice of law. They claim and without dispute that the greatest president and the greatest man of us all was hewed out and shaped up into his commanding height by the tools of their trade.

I have set forth this high place in which the American people have placed the lawyer in order that I might with some show of reason set forth the demand which they believe they have the right in time to make upon him. Had they not held the lawyer and his work in high consideration; had they not given him honors which they have bestowed on no other in like measure, then they might be modest in demanding anything to be rendered back. But as it is, with little hesitancy and with confident expectation they make of the lawyer, as I conceive it, an outstanding demand concerning the work he has chosen to do.

They ask that genuine public service rather than private gain shall be the primary stimulus for his work. If the lawyer were building houses, or mending sinks or selling lots they would grant this claim a presumptuous one. The average citizen though has come to realize that other elements and vast interests enter into almost any piece of work which a lawyer is called upon to do. Is he employed to defend a criminal? The quality of the service performed bears the responsibility of giving due regard to the rights of a man in society. It has a compelling human factor in it far above that represented by the fee to be collected. Is he prosecuting an evil doer in behalf of the state? Then every citizen in that section where the court in which that case is tried has jurisdiction is profoundly interested in the quality of the service rendered. Is he employed to protect the property of one as over against the claims of another? Then the shrewdness and ability which he possesses, apart from the judge's decision, does its share to determine not only the issues of that case but of every subsequent case which may be based upon it.The average citizen has learned by experience that when an attorney fastens his eye upon the compensation rather than upon the issues involved that a larger wrong may be done than can be confined to the particular case in hand. Because of this fact, because in the nature of the case as soon as a lawyer grows away from the mere work of a clerk, he becomes a public servant dealing with forces in which his fellow citizens are alike interested he is asked not to become a mere worker for money, a servant of a check book but to make his work responsive to the public good.

We ask to-day that the writer of books shall obey a principle of book making wholly apart from whether it becomes a best seller or not. The real writer of books recognizes that demand as a legitimate one. We expect the painter of pictures to arrange his colors and spread them on the canvas in harmony with the laws of his trade. When the teacher of religion faces his hearers we take it for granted that no word shall come from his lips driven forth by any motive other than the good of those who listen. We have not yet come to demand it of the vendor of goods, or the purveyor of real estate, we have learned that a wise man expects other motives to have weight there also. We know that the laborer and artisan weigh their service by the size of the pay check at the end of the month, and as our industrial life now is no other standard of measure can be used. But we are asking that the lawyer take his place with the workers in the first list rather than among those in the second. This expected demand of the average citizen upon the lawyer is made without apology when he remembers what a large part the jingling coin may play in directing the power under the lawyer's control. Evil forces too often desiring some selfish end can command the services of a lawyer because of their ability to pay, without regard to the justice of the case involved. This is not a question of protecting rights, as when property is attached or in defending a criminal when his life or liberty is at stake. Most people are willing to grant that under our present system of jurisprudence this course is necessary even when the lawyer is convinced that his client is in the wrong. But in those movements which are consummated with a legal coloring but which are inimical to the public welfare here it is that we ask the lawyer to be moved by a high sense of the public good. How often enterprises of a character which are invested with public peril search out their devious ways because a lawyer with an intellect too sagacious to be tied to any such task paces out the way ahead. Hardly a consolidation of business has been effected which has resulted in widespread disaster to less fortunate competitors, hardly a concern has been established to swindle its gullible investors without calling a lawyer to make the way safe and straight. This demand upon the lawyer is strengthened too when we remember that there is an unofficial body of men at every state capital each session of the legislature who are as powerful as any whom we have sent there by popular vote. We call them lobbyists. They are so named because they occupy the outside rather than the inside of the legislative chambers. They are not so situated though as to the power exercised there. In the main they are lawyers. Actuated by proper motives they are a safeguard against unfair or hasty action toward their clients. Responsive only to the pay check, they are a far-reaching menace to public rights.

The lawyer is answering this demand. Here in our own community is a group of men preparing to take their place in the state as interpreters and advocates of the law. They hold the service which they are to perform in high esteem. You have in mind many a man who at the cost of a considerable fee and of a successful career based upon the outcome of the business has turned away because it did not square with his sense of honor. We can name numbers of men who have straightened out the tangled mess of a city's troubles by their fearless work as prosecuting attorneys. We know there are countless judges who have remained like a rock unchanged by the flood of gold about them. These men do not call themselves heroes. It is a part of the day's work. But in the book of service their names will be found written.

The man who enters law as a profession, along the path followed by Thos. Jefferson and John Jay and Abraham Lincoln, has in his hands a tool capable of doing a great

work for the public good. If in any fair way he acknowledges the justice of this demand he will be held in high esteem by those whom he may serve.

JOHN CALVIN AT SUNDAY SCHOOL.

W. C. POND.

I was present recently in a very lively, cheery Sunday School and as my custom is, on being greeted by the Superintendent, told him that if he needed a substitute teacher to call on me. The brief opening exercises were no sooner concluded than he said to me: "I've a class for you: the very best class in the School" and when I saw it,—a class of bright girls just blooming out into young womanhood, I found it quite easy to think that the Superintendent's enthusiastic expression stood for real fact. I felt almost like envying its teacher the privilege of leading such a group along the way of life in Christ.

In the International course, the lesson was on the death of John the Baptist. I had prepared myself upon it and had seen in it large and really precious stores of seed which sown might spring up in eternal life. But I found myself confronted by another John, and yet not quite another, the hero of Geneva, John Calvin. What was I to do? I had of course a fair knowledge in a general way of the mighty thinker who has moulded for centuries the thinking of such multitudes of the bravest and brainest of men, but how to adapt it to this class, where to begin in it, how to go on with it, so as to make it of any sort of practical use, this puzzled me. I thought that I might find a point to begin at, if I could ascertain how much they already knew about him. But it took only two or three simple questions to find what they knew was nil. There were two or three text books among the eight or ten young ladies, at which I glanced only to see that not one of them had read a word in it. And yet I am quite sure that if the lesson had been in the New Testament and its subject that other John, we would have come forwith into a pleasant, intelligent and practical conversation about him, and something would have been learned and remembered. As it was I told them something about Calvin, wondering all the way how to make what I was telling them do them some good, when the bell rang and I subsided.

I had a similar experience, with even less chance to make it useful, in another School in which I had a class of boys, and the same series was in use and the subject for the day was Savanarola. The quick-given proof that they had not studied the story was in the fact that they knew where to find the books. They opened the drawer in the table around which they sat, and drew them out. Sufficient care had been taken of them to put them there on the Sunday previous. At the beginning of the quarter the supply was no doubt sufficient for each pupil to have one, but it had lessened notwithstanding this carefulness till it was only by having two pupils use one that we got along at all. As to Savanarola I felt myself unequal to confident utterance. I could not tell the story and be sure I was telling it correctly:—much less could I do it vividly so as to have any hope of practical usefulness. So I set the pupils to reading what had been written for them, but, alas, before we could finish even that, the bell rang.

Now it may be that, that essay on Savanarola or the other on John Calvin was better Spiritual food for these lambs of the flock than some passage from the Bible would have been: "may be," I said for I remember reading an article once the burden of which was that a pioneer home missionary ought, if possible, to take with him the Bible and the Prayer Book, but if he was obliged to choose between them the Prayer Book would serve his purpose better. I may be behind the times as people of my age are expected to be,—but I have yet to find anything better for a Sunday School Lesson than some brief paragraph from the word of God. And I have never seen a Sunday School scholar who had so far exhausted that sacred word, as to need to go outside of it for something to study, and those thirty minutes, only thirty once a week,—seem to me too precious to be wasted in attempting anything so utterly impossible as to accomplish in thirty minutes, such a study of Savanarola or of John Calvin as could really be informing, much less impressive and uplifting. I do not undervalue studies in ecclesiastical history or the inspiration which could come from an intelligent appreciation of the more modern Christian heroes; and I should not wonder if those who prepared our lesson helps, having before them from time to time passages or persons of whom after careful study they had written two or three times before, might crave fresh fields of thought and story, but these must remember that their pupils,—those for whom they write, are changing, growing, and that the old, old stories of the gospel may be fresh and new to them. They may also well consider that what has become to them so familiar as to be almost stale,—having been thought out and written out two or three times, is not so well remembered even by the adults in the Bible school and may be new and fresh to them. An aged preacher was once asked how often a man might repeat a sermon in the hearing of the same congregation. "About once in two years was the reply, unless it has in it some white bears." The bears were statements strange and startling and consequently long remembered. Furthermore these old, familiar, well worn paragraphs gleam often with new light, and in new situations have new practical applications. Indeed, my experience with them is that the old is always new. "The scribe," said Jesus "who hath been made a disciple who bringeth forth out of his treasure things new and old." Not some old things and some new ones, but things at that are at once both new and old: old as the eternal truth, but new in ever fresh illustration and undying spiritual power.

MORE ANCIENT HISTORY.

J. Rowell.

The Priests of Panama.

Strangers who came here in the early days were much impressed with two things, viz., the large number of so-called priests, and the almost universal contempt with which they were regarded. There were ample reasons for both, though few learned them.

In the war of the revolution the priests took the side of Spain, many of them serving in the army. Consequently, when the rule of Spain was overthrown, nearly all the priests that survived fled the country, and the host of churches were closed. But this would not do, for though the rulers scorned the Pope and the bishops, they were yet good Catholics. So in the emergency they did just what Jeraboam, the son of Nebat, did (I Kings 12:31-33), and soon the country was thronged with priests of very low grade.

Then another change ensued. The Congress of New Granada abjured the authority of the Pope, appointed their own bishops, and assumed the support of the clergy. But they could not support this host of vagrants, and so they consolidated the parishes and assigned one priest to each. Panama had about a dozen churches, most of them in ruins, but was made one parish, with one priest; and the city outside the walls was also made one parish with one priest. Of course the host of Jeraboam priests soon disappeared.

But their places were soon supplied in another way. Many wealthy people, when death drew near, felt their need of church intercession, and bequeathed lands to the church, for the support of priests, but shrewdly requiring that such priests must be of their own blood. So at the time of which I am writing the church held a large number of such estates, and it had become a common thing for lazy young men, finding this easy way of living open to them, to enter the priesthood. These were required, before consecration, to spend some indefinite time in the Theological Seminary, but most of them emerged profoundly ignorant of theology, but able to follow their missal. They could assist the parish priests when needed, swell the processions, officiate at funerals and weddings, and prey on the people. They were scorned and hated by the "upper story" people, and despised, yet superstitiously revered by the "lower story" tribes.

These were the priests of whom strangers saw so many. They wore long sleeved black gowns, greasy, dirty and often ragged, with that peculiar "sombrero," black, with a foot wide brim, rolled up at the sides, looking something like a length of stove pipe, halved lengthwise. Except in processions they were hardly ever seen in companies, but wandered about singly, like birds of prey—and just this they were.

Their character and reputation were of the lowest, no one seemed to expect to find a priest a moral man. They were drunkards, gamblers and libertines. Victor Plise, the pearl merchant, said to me, "I would no sooner trust a priest in my house, unwatched, than I would trust a tiger there."

Let me say, in passing, that much of my information about matters in Panama and New Granada I got from this man. He was educated in England and the U. S. A., was well informed, and very friendly to me.

A hymn of my childhood said, "Satan finds some mischief still, for idle hands to do." And these idlers seemed to put no restraint on their natural depravity. They were drunk at home and on the streets. An American living in Santa Ana (the parish outside the walls) said to me, 'Almost every day I see a company of priests in the house across the street from me drinking themselves helplessly drunk." I saw a priest too drunk to walk straight, coming out of a tienda, chuckling, and tucking a bottle under his dirty black gown. I suppose he had made the woman give him the liquor. They train cocks for fighting and handle them in their fights. Plise said to me, "I do not believe there is one decently moral man in the lot." A woman with whom I was talking on the street said to me of the boy by her side, "He is the son of a priest," and seemed not at all ashamed of the fact—as if it were a matter of course. Some of them live in open concubinage, and have families of children. At Taboga I saw the parish priest celebrating mass, with his own son, about ten years old, swinging the censer. He had five or six children. All his parishioners knew the facts, but no one seemed to see any harm in it. Sometimes a priest makes himself such a nuisance by street drunkenness that the bishop or the civil authorities unfrock him, but such discipline is rare. No one seems to expect a priest to be a moral man.

More of this hereafter.

INTENSIVE LIVING.

From a Sermon by W. W. Willard of San Jose.

Sunday morning, Oct. 7th, the Rev. W. W. Willard, pastor of the First Congregational Church of San Jose, spoke on "Intensive Living." The text was in the 13th chapter of Matthew: "But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold."

After sketching the familiar parable briefly, the speaker said: In our modern day it is intensive farming that is an illustration of aspiration, and of a purpose to get returns. We are but just getting hold of intensive farming. In Denmark four acres will support an average family. We are behind but are catching up. Compare the potato crop in England and in America. Sixty tons of potatoes to the acre is common in England. It is prophesied that in 1950 the United States will have a population of 200,000,000 people; only intensive farming can answer such a problem as that.

Intensive living is further illustrated from science. Wallace, a contemporary of Darwin's, said the 19th century would produce more epoch-making inventions than had been produced in all the centuries before. Scores of modern inventions at our tongues' ends illustrate this. Great is the ambition to surpass other records, and to "think God's thoughts after Him." This is shown in the marvelous intensity of the age. Where will it stop? Who can tell?

A third realm is that of education, one of the most splendid arenas of activity of today. The educator says, I must get better return for my toil. In a recent magazine, one who is authoritative makes the statement that our educational methods result only in 3% efficiency in our boys and girls. The Montessori method is doing marvels among the children. It is a splendid task full of immeasurable promise.

A fourth illustration is in business life. Here we find a different atmosphere. Harsh voices and straining nerves indicate too often an endeavor to exploit others, to go against God and against the battlements of the universe. Among the business men, touching elbows, treading on the toes of others, we observe contrasts, intense life, and tense life. We must take our stand for one or the other with an impassable gulf between. The fundamental law in the business world is the law of this Book, focused in the life of Christ. There is an inevitable moral dualism, centripetal and centrifugal forces, selfishness and unselfishness, a mingling incompatibility. In these days of tensity we must learn the difference between the two kinds of living, and line up on the side of intensiveness. You will meet two kinds of people, as you go to your work. In one the expression of the face, the tread, the voice, show one competing, trying to rise at another's expense, not having caught the evangel of the Spirit. Another with calm brow, voice tender and low, has a personality that is founded upon the

deep consciousness of the Spirit back of it. It is the intensive life taught by Christ himself, deep-rooted and eternal. The only life worth living is for celestial values, enhanced even by care or pain. Take for an illustration a sappling constantly cut back. The juices go down into the roots, and the result is a thing of beauty. That care, that financial disappointment carried the juices of your soul down to the roots, independent of your environment in a large degree, you cast out roots into the enternal realm.

The message especially to young men is to live for eternal values. Put first things first. Learn to be an efficient factor in unselfish work.

This church stands on the threshhold of a bright future. The successful church is not the one that depends upon numbers, upon ritual, upon music, and certainly does not depend upon its leader; a church depends upon the vitality of the spiritual sense of its members. There is a great deal of misunderstanding in regard to what is the proper function of a church. We are influenced by business life, and the effort to outstrip others. A church should

1. Stand for faith, spiritual vision, a consciousness of eternal values. These should be fundamental, everyday, root ideas. Nothing will fill up a church but that. Not moving picture shows, brass bands; but a true hungering and thirsting after righteousness.

2. Stand for high thinking. Thinking highly, widely, deeply, a church becomes leaven in a community. Many a man does not think because he is kept too busy at his work. No time in which to think.

3. Stand for unselfish service. It is the psychical law principle that thought must be followed by action. Our lives must tell for others. They who do God's will shall know of the doctrine, "I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me."

4. Stand for method; high common sense and business management. There is law that governs the stars and the flowers. We must adapt ourselves to the age. Forms change, but principles do not. We must learn the divine principle of adaptation to our work. We must be willing to overturn old methods. Here is your business principle; method, material, men, all together for the accomplishment of an end. So in the church, every man and every woman must do something, and do it effieiently and intensively. A smile, a shake of the hand, an attitude, may show "the heart of the Eternal that is most wonderfully kind," as a spectrum through a thin point of light may give you the sun. The throb of the machinery is felt in every part of the machine, so that for which the church stands is felt in individual lives.

God help us individually and collectively to catch the keynote of the morning.

STATE CONFERENCE.

The Northern California Conference of Congregational Churches and Ministers convenes in annual meeting at Pacific Grove on Tuesday of next week.

The train to take from the San Francisco bay region is the one leaving the Third and Townsend street depot in San Francisco at nine A. M. It is probable that arrangements will be made for a special car which will go through to Pacific Grove without change.

Delegates are requested to take a receipt when purchasing tickets at the full rate, as it is thought the number in attendance will be sufficient to secure a one-third return rate.

All persons wishing entertainment, which is to be lodging and breakfast, should write to Mr. D. T. Welch, who is chairman of the entertainment committee. Arrangements are being made by Mayflower and other Pacific Grove churches to serve lunches and dinners at a moderate price.

Among the Churches.

CALIFORNIA.

Santa Cruz.—A call was extended last week to the Rev. Leslie Briggs of Bethany Church, San Francisco.

Redlands.—The Rev. Edward Maclellan has been called as assistant pastor. Mr. Maclellan was pastor at Chula Vista for two years, but went back last year to his former home at Manchester, England.

Pasadena, First. — Thirteen new members were received the first Sunday in October on confession. Dr. Fox will speak to the students at Stanford next Sunday and his pulpit will be occupied by the Rev. Edward Maclellan, who was called recently as assistant pastor at Redlands.

Alameda.—In the death of Mrs. O. M. Goddard the First Congregational Church of Alameda loses a dearly beloved and valued member. For nine years Mrs. Goddard was president of the Ladies' Aid Society, and her interest in all the activities of the church was such as to render her life one long to be remembered.

Petaluma.—At an enthusiastic meeting of the church, called for the purpose, on Wednesday evening, October 2, several important amendments to the constitution were voted. The number of deacons was increased from three to five, and their term of service from two to five years. The apostles creed was dropped from the form for reception of members, and a brief statement of belief substituted. The entire article on discipline was voted out, and a briefer one, more in keeping with modern necessities, was inserted. The church now feels that it has a constitution which is workable, and, while not sacrificing traditions, embraces modern practices and is expressive of modern tendencies.

San Jose.—Rev. Wallace W. Willard began his pastorate with the San Jose church, Sept. 15th, taking as his theme, "My Father works and I work." It is a gospel of work that he has brought to us in richness and strength, and we already feel that we are swinging into line for the best we have ever done. Deacon Ross, whose memory goes back to the days of our organization, has no doubt about that. Mr. Willard was born in Fairhaven, Mass., and studied at Amherst College, at Beloit and at Carleton, taking his theological training at Hartford. He has had four pastorates: the first in St. Paul, the second in St. Louis, the third in Molene, Ill., and the last in Aurora. Mrs. Willard is a graduate of Wisconsin University, and has had much teaching experience. They have one child, a son. We of the San Jose church feel that Mr. Willard was aptly characterized by a Rockville paper, where he was acting pastor for a short time: "He is a man of marked intellectual ability and

appeals to both the heads and the hearts of his hearers. Mr. Willard's sermons indicate that he is a deep and profound student of the Bible. He takes a Bible truth, analyzes it carefully and makes a practical application of it to everyday life. His sermons are inspiring and uplifting. He sends one away helped and benefited, with a keener realization of what the fatherhood of God and the brotherhood of man means and is. His philosophy is of the kind that makes life sweeter, truth dearer, and Christ very near, humanity's real friend. . . . He is a clear thinker, and presents practical truths in a powerful and persuasive way. And withal, he is a broad-minded, cultured gentleman, enthusiastic and earnest, striving to make the gospel 'the power of God unto the salvation of the world.' "

NOTES AND PERSONALS.

"An attack on the administration by interests that have been hampered in vile practices," is what the Rev. George H. Lee of Seattle says of the movement to recall Mayor Cotterill of that city.

The Rev. Robert Walker of the Green Street work in San Francisco, will speak at a meeting of the Woman's Missionary Association of the First Congregational Church of Berkeley Friday afternoon of this week, at 3 o'clock. Mr. Walker's daughters, who are University students, will sing Italian songs.

Rev. Henry K. Booth, pastor of the Congregational Church of Long Beach, is chairman of the committee of fifteen appointed to revise the charter of Long Beach. He was also chosen as one of three to represent the city in the fight which is being made against the consolidation project with Los Angeles, in which all the cities of Los Angeles County outside of Los Angeles are interested and organized. During the past year he has been one of the Library Board of Long Beach.

We notice in "The Fulcrum," a publication by the students of Armour Institute of Technology, of Chicago, that the Rev. Loyal Lincoln Wirt has had conferred on him by the Institute the degree of doctor of science. The magazine says: "After the impressive ceremony of conferring the degree on Dr. Wirt and investing him with the doctor's hood, he addressed the assembled students and faculty. The usual hour stretched into two, while probably the most interested audience that ever sat in the chapel listened to Dr. Wirt. The storm of applause that put a period to his address showed how the new Armour alumnus had carried his auditors with him. Dr. Wirt's subject was 'Alaska.' He predicts great things for this already wonderful section of our country. The lecturer told of a dash he made out of Alaska to get aid for a disease-infected mining camp. In the dead of winter, unaccompanied by white men, he traversed 1,250 miles of untracked snow and ice, on his heroic mission. The doctor has a way of speaking that conveys his emotion as well as his thought. He could not help portraying something of the horrors of that journey, but his characterization of his dog Whiskers, and the part this wonderful animal played in seeing him safely through, was made of superior interest. Those who were present will not soon forget Whiskers, leader of the pack, the dog that went 'forward to civilization' instead of 'back to the wild'—'the best dog of them all..' Dr. Wirt radiates force and optimism when he speaks. His lecture has already gone on record as one of the best that Armour students have ever listened to. He will be welcome here as often as he may choose to come."

FIRST CONGREGATIONAL CHURCH, OAKLAND.

The Social Service Club and the Young Ladies' Guild recently had a union meeting at the home of Mrs. Herbert A. Jump, leader of the club, at which time an address on "Social Service and Charity Work" was given by Mr. Lemon, secretary of the Associated Charities of Oakland. As a result of this gathering it is likely that a board of friendly visitors will be organized in the First Church to assist the charity workers of the city.

Considerable interest is being manifested in the series of Children's Sermons which Mr. Jump preaches each Sunday morning to the boys and girls in the First Church of Oakland. Some of his topics have been "Master Thomas Try," "The Ship that Went Up-Stairs," "God's Bookshelf," "The Man Who Took Notice," "A Story from the Garden," "Native Sons and Daughters."

In his communion address last Sunday Mr. Jump advised all his people to read Norman Duncan's late novel, "The Measure of a Man." "It is one of the finest home missionary stories ever written," he said, "and along with 'The Sky Pilot' should be put into our courses of reading preparatory to Home Missionary Week." Fifteen persons were received into church membership, including two Congregational clergymen and one well-known leader of organized labor.

The completion of twenty-five years of consecutive service as secretary of the Sunday-school was recently celebrated by the many friends of Mr. F. H. Starkweather. On the occasion of a dinner to the faculty of the church school he was presented with a gold-mounted fountain pen by his fellow officers and teachers. The story was told of the superintendent who announced on a certain Sunday, "I'm sorry to tell you to-day, children, that our beloved secretary is sick. We'll all hope he can be with us next Sunday. And we'll have to omit taking the attendance to-day, for he has the register." One of the primary department thereupon went home and reported, "Oh, mama, something terrible has happened. Our Sunday-school secretary is awful sick." "What is the matter with him?" asked the excited mother dreaming of smallpox and other contagious diseases. "Oh, I don't know, but the superintendent said he had something they called 'the register.' "

Abdul Baha of Persia, the head of the Bahai movement, an Oriental prophet with a message of peace and brotherhood, and whose mission is entirely one of service and not in the slightest degree a lecture-tour with generous fees attached, addressed a crowded congregation in the First Church of Oakland last Sunday evening. He appeared in a brown Oriental costume with white turban, talked through an interpreter, walked about the platform as he spoke, and made altogether a most impressive sight for those who attended. He emphasized that true religion should make all men brothers, that the many bloody religious wars of history came about because men were thinking of non-essentials rather than essentials, and his address was concluded by a prayer as beautiful as the most liturgical Christian could offer. He bases his truth on the teaching of "His Holiness, Christ," and his followers, now numbering several millions in all countries under the sun, are not asked to sever con-

nection at all with whatever faith they already possess. On his trip he has preached in City Temple, London, and in many churches of all denominations through the United States. A group of Bahaists numbering about a hundred hold meetings at different homes around the bay, and the visit of their prophet was to them a never-to-be-forgotten privilege.

MYRTLE STREET CONGREGATIONAL CHURCH.

The Myrtle Street Congregational Church, Oakland, was dedicated last Sunday. We give herewith a picture of the beautiful edifice which was constructed at a cost of $18,751, some of the material in the building which formerly was at 18th and Market being used.

The building has already been described in The Pacific. Suffice it therefore to remark here that it is one of modern plan and equipment, well suited for the work designed to be carried on in that part of Oakland. Directly in the rear of the auditorium is a large Sunday-school room, with additional smaller rooms, by means of which the seating capacity can be considerably augmented as needed. The pulpit is in the front with entrances on each side; but there are also rear entrances on the pergolas running well along each side of the building.

It was fitting that Mr. Orr, the new pastor, should ask Mr. Griffiths, under whose leadership the church was built, to preach the dedicatory sermon. His discourse, which was at the hour for morning worship, was an historical one, sketching the life of the church from its organization in 1890.

The morning service being "in recognition of the past," there was "an appreciation of the members" by Mr. W. H. Morrison; and "an appreciation of the ladies' aid society" by Mrs. Charles Heisen. The prayer was by the Rev. A. K. Farnworth, who is now an attorney in Oakland and a member of the church. At the morning service the Lord's Supper was observed, and 33 persons were welcomed into fellowship.

In the afternoon there was "A Service in Recognition of Our Duties to Others."

The scripture lesson was read by Rev. F. A. Bissell of San Lorenzo; the invocation was by Rev. H. R. Miles of Berkeley.

Then came an address by the Rev. H. A. Jump of Oakland on "The Relation of This Church to Other Congregational Churches and to All Christians." The thought was: Every church ought to utter speech to every other church, be in touch and sympathy with, and of service. We so like to be ourselves that we are in danger of forgetting that other people have selves. It behooves this and every church to reach out and touch the denomination especially in every possible way; and to stand at the center of every activity.

The Rev. S. C. Patterson of Berkeley spoke on "The Relation of This Church to the Seven Benevolent Societies." Mr. Patterson sketched in a graphic manner the purpose of the benevolent societies, emphasizing the value to itself of a church having interests outside itself.

"The Relation of This Church to Social Service" was the topic for the Rev. A. W. Palmer of Oakland, who dwelt on the power there is in the churches of glad hands and warm hearts. Every city church, he said, should be a center of recreation; it should also be a center for the development of public sentiment; a forum for discussion and for the dissemination of information on the great questions of the day which we no longer get in our one-sided, commercialized newspapers.

President Blaisdell of Pomona College, who had been asked to speak on "The Relation of the Church to the Christian College," sent a message showing how the church and the college are related in the great work of life.

Dr. J. K. McLean sent greetings; and Prof. Buckham brought the greetings and congratulations of Pacific Theological Seminary. Superintendent Rathbone congratulated the men and women who these many years have stood nobly by this church, and rejoiced with them in that the larger day had come, and that they had come to the Kingdom for such a time as this.

The Rev. C. L. Mears of Alameda and the Rev. A. J. Kennedy of the Fourth Congregational Church of Oakland

had part in the service of fellowship, offering the prayer and the benediction.

In the evening there was "a service in recognition of ever-present tasks," Mr. Orr, the pastor, speaking on "The Duty of the Church to Men and Women"; Mr. McLeod, the Sunday-school superintendent, on "The Duty of the Church to the Children," and Mr. Paul Brown, field secretary of Christian Endeavor, on "The Duty of the Church to the Young People."

In the evening came the formal act of dedication.

At noon there was "A Service in Recognition of Childhood," Ray F. Carter, director of religious education in the First Church, giving an address on 'The Ultimate Aim in Sunday-school Work."

From the time services were started in the new auditorium the attendance has been such both morning and evening as to nearly fill it every Sunday. Mr. Orr's Sunday evening talks on Yosemite, in which he used the stereopticon; and, along with description, inculcated spiritual truths, drew remarkably.

Readers of The Pacific everywhere will rejoice with pastor and people because of the new and widening opportunity facing the Myrtle Street Congregational Church of Oakland.

SAN DIEGO ASSOCIATION.

Lifting its eyes to the north lying hills, San Diego Congregationalism describes two of its steadiest and sturdiest members, Escondido and Ramona. Having enjoyed the mutual give and take of the Spring meeting with the former Church, it was but natural that it should offer the ministry of its Fall gathering to the latter. Accordingly the Association convened in its seventeenth annual meeting, in the artistic green-roofed, brown-walled conventicle in Ramona, at 2 o'clock on Monday afternoon, September 30th. Up to this place, lying like an eagle's nest, one thousand five hundred feet above San Diego bay, came over a score of ministers and delegates, making a cosy, comfortable "right little, tight-little" association. Up the devious and dusty canon from Foster, the terminus of the railroad, they had climbed the thirteen miles in strong-lunged automobiles. A hearty welcome from Rev. M. D. Reid and his committee awaited the hungry and happy guests, and after one of those lavish country dinners, boxing the comestible compass from soup to apple-pie and ice-cream, served in the broad, low Ramona hotel, the crowd adjourned to the church, a block away.

Organization was quickly effected by choosing Rev. Shelton Bissell of La Jolla, moderator, and Rev. Clifford U. Hand of Lemon Grove, scribe. The roll of the Churches showed all represented save Dehesa and Alpine, which lie at remote and well-nigh inaccessible points. Ministerial and corresponding members in the persons of Revs. H. D. Porter, Edward Maclellan, W. A. Waterman, H. P. Case and R. B. Larkin, were also present and participated in the program.

The general topic was "Christianity as a Creative Force in the world of Life," and it was fitting that Bergson's masterly "Creative Evolution" should serve as the introductory, if not the predominant motif of the Association. A book-review, with general discussion following, is something of a fold innovation, when the shortness of time for business, devotion, and the usual features of a three-session meeting are considered. Nevertheless, the lucid and spiritual interpretation of Bergson given by Rev. W. B. Thorp served to establish the precedent of sounding the note of sharp, penetrating and sustained thinking, which shall prepare the way for the devotional and practical. The unique and radical contributions of Bergson to the philosophy of life, were heartily and serenely admitted by Mr. Thorp, and in the following discussion, the conviction of the association was strongly expressed, that in "Creative Evolution," the ideal and spiritual view of things stands closely allied with the most progressive religious temper of the day.

Ramifying lines of thought were followed out by Rev. C. N. Hand, J. B. Toomey and E. E. P. Abbott, who developed the following cognate topics, subordinate to the theme—"The Response to Jesus in Modern Life——In Politics, In Business, In Literature. The afternoon session was brought to a tender and beautiful close by the service of consecration, led by the Rev. John Doane.

Equally rewarding was the evening meeting. "The Spirit of Modern Missions at Home and Abroad" was the text of one of Superintendent R. B. Larkin's prophetic and vigorous addresses.

Rev. Edward Maclellan, just called to the co-pastorate of the Redlands' Church, and recently returned from a year in England, his native land, spoke in witty and eloquent vein upon the theme "The Spirit of Non-conformity in England Today." There was a wealth of color, and a burning heat of passion, dominated by strong sense and keen vision, that made the address the most notable one to which the Association has listened in many years. Mr. Maclellan comes from the firing-line, and speaks as one who has suffered much at the hands of the Tory powers. His insurgency is that of Hampton, Pryne and all who believe that civil rights and privileges should not belong exclusively to the members of the establishment. Many others are likely to hear this forceful arraignment of the tyranny of modern English Toryism, as Mr. Maclellan will do considerable lecturing in the next few months.

Tuesday morning was devoted to organization, business, and the serious grappling with pressing problems of Church extension in rapidly-growing San Diego. Before adjournment of the Association pledged money with which to purchase a tent for the housing of nucleus Congregations from time to time, until organization into churches shall be effected. The first use of the tent will be to assist the little group of Christian people at Ocean Beach to organize into a Congregational Church under the guidance of Rev. W. A. Waterman, D. D., a veteran in the polity of the Pilgrims. Those who participated in the afternoon program were Revs. C. W. Hill, H. P. Case and E. S. Hill.

The Association chose to meet in April with the new church at Park Villas, San Diego.—S. B.

JOHN F. MERRILL.

The death of Mr. John F. Merrill at Atherton, San Mateo County, on September 29th, removes from our midst a prominent merchant, churchman and Knight Templar. Mr. Merrill was one of the founders of the well known firm of Holbrook, Merrill & Stetson.

The following resolutions have been adopted by the First Congregational Church of San Francisco, of which he became a member in 1884:

Whereas, It has been the will of Divine Providence to call to his heavenly home our beloved brother, John F. Merrill, who for many years has been a faithful member of

the First Congregational Church, and a valued officer, be it

Resolved, That in the death of Mr. Merrill the church and community have sustained a severe and irreparable loss. Coming to San Francisco in its early days, and taking active part in its development, his influence has always been on the side of right living, and his benefactions to the cause of Christianity have been largely helpful in the upbuilding of the Master's Kingdom.

Resolved, That this tribute to the memory of Mr. Merrill be spread upon the minutes of the church, and that the heartfelt sympathy of the officers and members be tendered to his wife and family in their bereavement.

WASHINGTON STATE CONFERENCE.

The meeting of the Conference was held at Westminster Church, Spokane, Wash., Oct. 1, 2, 3, 1912. It was the 24th. Annual Meeting and Dr. R. C. Brooks, acted as moderator. The opening devotional service was conducted by Rev. H. M. Tenney, of San Francisco. Addresses of welcome were given by Mayor W. J. Hindley, Rev. G. B. Wilder and Hon. J. D. Bassett. Addresses on "The Church and the Boy were delivered by Rev. H. A. Luckenbach of Chewelah and Alfred H. Lundui of Seattle.

Miss Elizabeth Clarahan, superintendent of one of Seattle's schools, spoke on The Boy and Girl," saying that she agreed with Jane Addams that a very great number of young people got their morals, ethics and views of life from the theatre. She also spoke of the effect of music on character both for good and evil.

The Rev. E. A. King of North Yakama, in dealing with the problem of "The Church and Young People," said that the public schools were not teaching morals sufficiently to stem the tide of juvenile delinquency. The public school could only solve the problem by the aid of the Christian church.

The afternoon's proceedings concluded with "The Narrative of the Churches," read by the Rev. H. B. Hendley, state registrar.

At the evening session the Rev. Dr. Brooks delivered his "Moderator's address which was a rare treat and the Rev C. H. Burdick preached on "The Open Door." The communion service followed.

The Women's Missionary union held well-attended sessions both morning and afternoon.

On Wednesday morning Rev. Wilfred Withington, of Seattle, gave an address on "A Measure of Life's Foundations." The report of Superintendent W. W. Scudder was one of unusual interest, which was referred to a committee to be printed in pamphlet form for distribution.

There are in the state 200 churches, including the foreign speaking congregations, and about 300 Sunday schools. Of foreign speaking Congregational churches there are in the state, 20 German congregations, Five Swedish, two Norwegian, one of Finns and one of Japanese.

The churches, to date this year, have gathered more for home missionary work than ever before and the outlook is especially hopeful.

There are 86 churches paying $1000, or more, there are but 9 churches paying less than $700 and parsonage.

Dr. Scudder made some important recommendations as to dividing the state into districts which were referred to a committee. Rev. H. B. Hendley, of Tacoma, and Prof. L. F. Anderson, of Whitman College were appointed as delegates to the National Council at Kansas city, and Rev. H. C. Mason, of Seattle and W. H. Short of Deer Park, as alternates.

"The New Congregationalism," was presented by Rev. B. C. Preston of Spokane.

In the afternoon adresses of special interest were delivered by Revs. Sidney Strong, and E. T. Dunstan of Seattle, on "The Social Awakening." and "Christianity and Modern Socialism."

They were followed by rousing presentations of the American Board by Dr. H. M. Tenney, and the A. M. A. by Rev. Geo. W. Hinman. In the evening, following rousing and effective addresses on State missionary work a splendid address was given by Rev. Luther R. Dyott of Portland, Ore., on "Where to Put Life's Emphasis." On Thursday morning Rev. S. A. Long of St. Johns gave a paper on "The Country Church." It was followed by addresses on Progressive and Conservative. An Interpretation," by Rev. R. S. Osgood, Seattle, and "**Eugenics and the Church,**" by Rev. C. S. Osgood, Wenatchee, followed by earnest discussion.

The afternoon, session was one full of interest. Rev. Miles B. Fisher, district Superintendent of C. S. S. and P. Society speaking on "A Message for the Times. Rev. J. A. Mathews, State Superintendent of C. S. S. and P. Society on "Washington's Next Move"; Rev. Carl Veazie, Metaline on "The Great Need in the Church Today," Rev. Clayton T. Judy. Kellogg Ida, "Great Need in the Ministry Today,' Mrs. J. M. Moore, Spokane, gave a striking address on "What Laymen Want of their Minister."

The last session on Thursday night was one of great interest. The large auditorium was filled being drawn to hear the author of "In His Steps." Following very fine singing by a female quartette, and devotional exercises Rev. R. H. Edmunds of Olympia, gave a short address on "What The Preacher Wants of His Laymen."

He was followed by Dr. Chas. M. Sheldon who gave a sermon full of optimism and power on The permanency and power of the Church, which made a deep impression on the large and intelligent audience. He took for his text the last words of The Master:" Ye shall receive power after The Holy Ghost has come upon you." He said that the the Church is a great power in the world, greater than armies or navies or policies. "I say most emphatically the church is here to stay and has as much power as ever." He mentioned some of the things the church has that no other organization has, preaching, teaching, influence of the home, the aid of the Holy Spirit. He mentioned some things that needed heroism today, to fight the liquor traffic, to work for Christian union and world-peace etc."

The reports of registrar and state workers gave evidence of progress. Membership 13,844, additions during the year 1994, on confession 979.

Increase 709, there were 11 churches added to the roll and 2 churches restored. There are 46 churches without pastors mostly small in membership. Mr. Thomas H. Brewer, of Spokane, a prominent business man, and one of the most active Christian workers, was elected moderator and Rev. H. C. Mason, University Church, Seattle vice-moderator. The entertaining church and its pastor Dr.E. A. House, did everything possible to make it pleasant and profitable to the delegates. A most delightful spirit of fellowship prevailed through the session. A mild and indefinite resolution passed commending the socalled "New

Congregationalism." It asked the state conference to use every effort to promote such union of missionary societies as would secure the greatest efficiency and recommended that the membership of all national missionary societies should have as its basis the representation of the churches in the national council, and that the delegates to the national council be instructed to present to it such portions hereof as they should deem wise.

The Conference is to meet next year at Dayton.

The 8 city Churches participated in serving the six meals and 8 more suburban churches contributed vegetables and fruits. A delightful excursion on the electric railroad through the fruit district of the Spokane valley was enjoyed which was conducted by Rev. D. E. Wilson, Superintendent of Spokane Extension Society.

J. EDWARDS.

LIKE MOST QUARRELS.

Ina came in from the country on her fifth birthday to visit her Cousin May. At night they were put to bed early. An hour passed, when heartbreaking sobs were heard from the children's room.

"What is the matter, children?" asked May's mother, entering the dark room.

From under the bedclothes Ina sobbed out, "May won't give me any of her peanuts."

"But May has no peanuts," replied her aunt.

"I know that," sobbed Ina, "but she said if she did have peanuts she wouldn't give me any."—Ex.

Happiness is not a matter of events; it depends upon the tides of the mind.

The Sixty-Sixth Annual Meeting of American Missionary Association

First Congregational Church, Buffalo, N. Y., Rev. Frank S. Fitch, D. D., Pastor, October 22-24th Inclusive.

The following program will be presented during the sessions at which President Cyrus Northrop will preside.

Tuesday, October 22d, 2:30 P. M.

1. Organization.
2. Addresses of Welcome:
   1. For the City and State, Mr. William H. Crosby.
   2. From the Churches, Rev. F. S. Fitch, D. D.
3. Response: Pres. Cyrus Northrop, LL. D.
4. Report of Treasurer, H. W. Hubbard, N. Y.
5. Annual Survey of Executive Committee, Charles A. Hull, Chairman, N. Y.
6. Concert of Prayer, led by Rev. A. F. Beard, N. Y.

Tuesday, October 22nd, 7:30 P. M.

1. Sermon: Rev. Rockwell H. Potter, D. D., Conn|
2. Communion Service:
   Rev. W. A. Rice, D. D., Sec. Board of Ministerial Relief., N. Y.
   Rev. A. L. Grein, N. Y.

Wednesday, October 23rd, 9 A. M.

Devotional Service: "Hallowed by Thy Name,"
Rev. Charles H. Small, D. D., N. Y.

1. Changing Methods but an Abiding Purpose,
   Secretarial Paper: Sec. Charles J. Ryder, N. Y.
2. Address, Rev. D. J. Flynn, N. C.
3. Address, Prin. W. G. Price, Va.
4. Address, Prin. T. S. Inborden, N. C.
5. The Key to the Situation,
   Pres. C. C. Creegan, D. D., N. D.

Wednesday, October 23rd, 2 P. M.

1. The Leaven of Religious Fervour,
   Rev. C. Rexford Raymond, N. Y.
2. The Practical and Spiritual Value of the Apportionment Plan,
   Rev. C. E. Burton, D. D., Ohio.
3. The Need of a Bigger Lift,
   Rev. C. F. Swift, D. D., Mass.
4. The Evolution of the Benevolent Societies, Corresponding with the Changes of Environment,
   Rev. W. R. Campbell, D. D., Mass.

Wednesday, October 23rd, 7:30 P. M.

1. Our Responsibility to the Negro,
   Charles L. Coon, Supt. Public Schools, N. C.
2. The Open Way to Opportunity,
   Prof. Kelly Miller, A. M., D. C.

Thursday, October 24th, 9 A. M.

Devotional Service: "On Earth as it is in Heaven."
Sec. Charles H. Richards, D. D., N. Y.

1. The Impressions of the A. M. A. Feld from a Pastor's Standpoint,
   Rev. Charles E. McKinley, D. D., Ill.
2. The Negro as a Citizen,
   Hon. William H. Lewis, D. C.
3. **Open Parliament and Business Session, 10:30 o'clock.**

Thursday, October 24th, 2 to 4 P. M.

Woman's Meeting:

Devotions:
Report of Bureau of Woman's Work,
Miss D. E. Emerson, Sec., N. Y.

1. Indian Missions of Today,
   Miss Mary C. Collins.
2. Life in the Southern Mountains,
   Miss Mary Vallentyne, Pleasant Hill, Tenn.
3. A Message from the New York Woman's Union.
   Mrs. William Kincaid, President.
4. Fifteen Years' Growth of Lincoln Normal School,
   Miss M. L. Phillips, Prin. Marion, Ala.
5. Before Emancipation,
   Mrs. Ella Sheppard Moore, Tenn.
6. Women as Co-workers,
   Mrs. Roy B. Guild, Pres. W. H. M. Federation.

Social Hour, 4:30 o'clock.

Thursday, October 24th, 7:30 P. M.

1. Address,
   J. H. Dillard, LL. D., La.
2. The Emancipation Proclamation and the Development of Christian Womanhood in the South,
   Mrs. Mary Church Terrell, D. C.
3. Address,

.... **Pres. Cyrus Northrop, LL. D., Minn.** ....

Every contributing church is entiled to pastor and two lay delegates to be elected by the church. Each local association is entitled to two elected delegates and each state conference may be represented in this same way. The Annual Meeting is a thorough representative body made up of delegates thus elected from the churches and Life Members also elected by the churches.

Important committees for the meeting are the following:

Committee on Transportation:
Deacon B. F. Jackson, Chairman,
261 Highland Avenue, Buffalo.

Committee on Hospitality:
Mr. F. A. Mohr, Chairman,
109 Dorchester Road, Buffalo.

Delegates should be elected early and their names forwarded to the Committee on Hospitality.

The celebration of the Fifiieth Anniversary of the Signing of the Emancipation Proclamation by Abraham Lincoln will be an interesting and important feature of this Annual Meeting. Addresses commemorative of this great event of our national history will be delivered by Prof. Kelly Miller of Howard University, Mrs. Mary Church Terrell and Mrs. Ella Sheppard Moore.

This is the first convention to celebrate publicly the signing of the Emancipation Proclamation.

President Cyrus Northrop will deliver the closing address on Thursday evening.

The Program presents many interesting features including the singing of some of the old Folk Songs by a quartet from Fisk University, Nashville, Tenn.

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A TRICKY PIG.

A pig and a dog were once passengers on the same ship, and quite warm friends. They used to eat their cold potatoes off the same plate, and, but for one thing, would never have had any trouble. This was that the dog had a kennel and, the pig had none.

Somehow the pig got it into his head that the kennel belonged to whichever could get into it first. So every night there was a race. If the dog won he would show his teeth; and the pig had to lie on the softest plank he could find. If the pig got in first, Toby could not drive him out.

One rainy afternoon the pig found it rather unpleasant slipping about on deck, and made up his mind to retire early. But when he reached the kennel, he found the dog snug and warm inside.

"Umph!" he said; but Toby made no reply.

Suddenly an idea flashed upon him; and, trudging off to the place where their dinner plate was lying, he carried it to a part of the deck where the dog could see it and, turning his back to the kennel, began rattling the plate, and munching as though he had a feast before him.

This was too much for Toby. A good dniner and he not there! Ah, no; and out he ran.

Piggy kept on until Toby had come around in front of him and pushed his nose into the empty plate. Then, like a shot, he turned around, and was safe in the kennel before Toby knew whether there was any dinner on the plate or not.—Christian Observer.

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